The

Non-Subscribing Presbyterian.

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Notes of the Month.

THE need of a Sustentation Fund to meet all the needs of our newly-organised church has for some time been engaging the earnest attention of the Special Committee appointed to draw up a satisfactory scheme. Towards the end of last month so much progress had been made that a proposed Trust Deed and suggested Rules and Regulations were submitted to a special meeting of Synod. But as this is a matter which will closely concern all our congregations we claim for the proposal the most careful consideration on the part of all interested in the welfare of our Church. Even the most perfect of schemes would fail to fulfil its object could it not count upon the genuine sympathy and generous support of all our members. We, therefore, trust this important project will receive the general attention befitting its importance.

* * *

A notable gathering was held last month in London, when representatives of Germany and Great Britain met under the presidency of the Archbishop of Canterbury to further the cause of Anglo-German peace. Two distinguished Germans; Dr. Spiecker and Prof. Harnack, came bearing from the Fatherland the greetings of many of their influential public men. They received the heartiest of welcomes and their speeches were listened to with the closest attention and the most heartfelt appreciation. Almost all sections of the Christian Church were represented, and the best of good feeling prevailed.

* * *

Professor Harnack naturally proved the great centre of attraction. There is no living theologian whose writings are more widely read, or exercise a greater influence upon thoughtful minds. Although not yet sixty years of age a series of valuable books, characterised by sound and brilliant scholarship, testifies to the earnestness and arduousness of his devotion to theology. No less pre-eminent as a lecturer and platform speaker than as a writer, he exercises in his own country an immense influence. When such a man comes forward in the cause of international peace and goodwill he deserves, and is likely

to receive, the most careful attention. We cannot but think that his visit to London will have a far reaching effect, and encourage the efforts of all who consider that his mission was one of the most transcendent importance.

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The Archbishop of Dublin presided on 2nd February at a meeting of the Bishops of the Irish Church, held in St. Stephen's Green, Dublin, for the purpose of electing one of their number to the vacant Primacy. Holy Communion was first partaken of in St. Patrick's Cathedral, and subsequently the Bishop of Down and Connor and Dromore was unanimously elected to the position of Lord Primate of All Ireland in place of the Most Rev. Dr. Alexander, resigned. The new Primate is highly esteemed throughout Ulster for his many good qualities, and he will leave Belfast and the united diocese of Down and Connor and Dromore with the best wishes not only of Churchmen, but also of the members of all other denominations.

CHARGE TO CONGREGATION.

Ordination of Rev. John Barron, at Ballyhemlin, on January 3rd, 1911.

By Rev. J. J. Magill, B.A.

I WISH to speak to you about a congregation which does not, I am afraid, actually exist anywhere. It is my ideal of what a congregation in the country ought to be. I think such a congregation might be established, and I am taking the liberty of sketching it in rough outline to-day, so that you, the good people of Ballyhemlin, may consider whether it would not be possible to set it up in this neighbourhood. Our ideal congregation, then, assembles Sunday by Sunday amid beautiful surroundings in a plain old Meeting-house raised by loving hands for the worship of God. But whilst outwardly the building may be without ornament of any kind its internal arrangements are splendidly adapted to the purpose for which it is intended. Bright, warm, and comfortable, the house is so seated that all the people are within view of the minister, and there is no straining either to see or hear. The members of the congregation may or may not be numerous, but they are very regular and punctual in their attendance. The families are all represented in the pews at each service. Their bearing is reverent, showing they are not unmindful of the Great Presence they are met to invoke. They bow their heads and close their eyes during the prayers. The singing is hearty and inspiring. The Scripture lessons are followed attentively. To the sermon a close and intelligent hearing is given. At no part of the sacred service is there audible yawning or coughing ; sleeping, talking, or reading of papers is not indulged in ; and when the final ' Amen ' is pronounced, the people, after a moment's pause, leave the building, as they entered it—reverently. The members are all acquainted with each other, and friendly greetings are exchanged on meeting. There are no class distinctions amongst them—at least so far as the work of the congregation is concerned. Whatever they may be in the world they recognise that all come to the House of God on the same level, rich and poor, learned and unlearned, with similar needs, and actuated by like hopes. *There*, character alone gives pre-eminence, and virtue is the only wealth sought after. The life of Jesus is the common ideal, and the universal desire is, through cultivating His spirit, to realize that unity with the Father in Heaven expressed in the saying : " I and the Father are one." And so the congregation becomes a spiritual brotherhood. Each is willing and anxious, so far as he can, to help all the others ; in their prosperity he rejoices, and over their sorrows he grieves. Spiritually, and to a large extent socially, they are one family. The bond between them is strong and is always gladly acknowledged. The desire to shirk the responsibilities it implies is never cherished.

Of this unselfish band of men and women the minister is the recognised

leader and instructor. He is chosen and set apart for the study of those problems affecting the Higher Life, which the duties and engagements of the ordinary members do not leave time to solve. His it is to make himself acquainted with the thoughts of the best minds of his own and other ages, and to give his congregation the results in a form which all can understand. To interpret the mind of God and expound His will, so far as his ability permits, are his great privileges. And the conclusions to which he is thus led, it is his duty to make known with tactfulness, but at the same time with straightforwardness and fearlessness. His people will not expect him to be a mere repeater of other men's ideas, but to sift and to weigh and to give forth in the form which his judgment approves. In this matter their first requirements from their minister will be sincerity. They will expect him to follow the rule : " To thine own self be true, And it shall follow as the night the day, Thou canst not then be false to any man." Respect and honour will be given him in so far as his truthfulness and candour are apparent. The ideal congregation never forget they invited their minister to lead and to guide their thoughts, and not to trim his views to suit their tastes. It does not follow from this that all he says will find acceptance with free minds ; but careful consideration will be given to his opinions and even when the hearers dissent from the teaching, they will always feel proud that their pulpit is occupied by a man of independent and original thought. Their common sense will tell them that a minister, who through his reading comes into touch with the best minds of the day, and pursues his studies into fields which their work and occupation make impossible for them, will naturally approach his subject from a somewhat different standpoint, and view it in a broader light. It seems to me that our ideal congregation will hold it to be a reproach to ministers to have so often resisted great reforms, and to have been unwillingly dragged along at the tail of moral movements started and carried through by laymen. I might cite as illustrations of what I mean the attitude taken up by many ministers with regard to the execution of supposed witches, and also to the abolition of slavery.

On the other hand, the action of such men as Rev. Dr. Henry Montgomery, Rev. Fletcher Blakely, and Rev. Wm. Porter, who boldly led their flocks forward on the path of freedom and progress, scorning consequences, will have the warmest admiration and approval. There are many ministers of the present day who submit to be bound by creeds and confessions drawn up more than two hundred years ago. They undertake that their preaching and teaching shall be strictly in accordance with the requirements of those musty documents. To our ideal congregation that does not appear to be the best way to reach the truth of God. A living God surely has something to say to his children in this twentieth century. Revelation is continuous, and did not suddenly cease at any given date in the past. It does not, therefore, seem a wise course to restrict the freedom of the pulpit, and the congregation that desires to have truth above all things will not make the attempt. We agree, then, that the atmosphere surrounding both preacher and hearers must be perfectly free.

Then as to the younger members of the congregation. Parents who love their children will desire to have them instructed in the principles held sacred by themselves. The little ones will be sent regularly to Sunday-school from their early years, so that they may learn to know God, and to recognise him in all things, so that the beautiful life of Jesus may be brought before them, and their young minds familiarized with all its attractive and desirable graces. Now, in a Sunday-school, there are usually several classes. These require teachers. The congregation must provide them, and those who are qualified will volunteer their services gladly when the need arises. The minister will not look in vain for assistance, especially at that critical period when young people begin to feel too old to attend school will the parents second his efforts, so that whilst character is still plastic, a deep interest

in the congregation may be developed in the youths and maidens.

And in whatever work of other kinds for the well-being of the flock the minister introduces, the members of our ideal congregation will give him cheerful and ready help. The Temperance movement is at present claiming and receiving much attention, and doing great good. Guilds for the young are very popular, and whether music, literature, debating, reciting, or games be their object, they are most helpful. It is desirable that the congregation should be the centre of everything that is wholesome, uplifting, and ennobling. The more time given to it by the members, and the greater the share of their affection it claims, all the better for them. Its influence will always be for good, and we know too well the same cannot be said of the associations of some other places. Realising this to be so, willing and cheerful workers will surround the minister, anxious to support and strengthen him in all his well-considered undertakings. They will not say: "We provide the church, the organist, and the choir: for these and other things we find the money: we expect the minister to make the place a success." No minister under such conditions can do any good. The blessings of congregational life come only where the people give themselves to the work.

Finally: Our ideal congregation will welcome the minister into their homes. They will receive him as a trustworthy friend. Between him and his flock there will gradually spring up that intimate and confidential intercourse which is more akin to the relationship of parent and child than any other. At the most interesting as well as the most trying seasons of their lives they will look to him for help, and seldom will they be disappointed. On their infant children he will sprinkle the water of baptism; the hands of youth and maiden he will join in the holy bond of wedlock; at the bedside of sickness he will fan into a flame the smouldering spark of faith in God's goodness and care; to the bereaved he will bring everlasting hope.

And, if in any direction the minister should show the weaknesses which cling even to the most perfect, and disappoint the high expectations of his flock, our ideal congregation will always incline to the side of mercy in their judgments. God grant that this ideal worshipping society may become a realised fact in Ballyhemlin.

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THE DISSENTERS CHAPELS' BILL, 1844.

By Rev. James Kennedy.

V.

The leader in the campaign of greed in Dublin was Duncan Chisholm, whose doings merit a more extended notice than perhaps space affords. Duncan was *not* "a lad o' grace," words once sung facetiously in public synod (wanting the negative) by a learned Divine to the suppression of another learned Divine who had taken Duncan to his heart, and who had been lecturing the younger brethren in terms of great severity as to the necessity for a more pronounced gravity of demeanour and rebuking them for "rubbing sleeves with the creeshy priests." Duncan was a solicitor and a leather-seller in Inverness, from which town he fled, a reward of £50 being offered in vain for his apprehension. He enlisted as a common soldier and speedily rose to the rank of sergeant, and was as speedily reduced for misconduct. He found his way to Dublin, obtained a position in Dublin Castle as Clerk in the Chief Secretary's office, where, under the name of George Matthews, Esq., he speedily advanced in power and influence till it became a saying that he was not a mere official—he was "the Castle itself." His position gave him (such was the laxity of the higher officials) access to and more or less control over several Funds such as the Civil List Fund, the Tythe Fund, *Regium Donum*, &c., &c., from which he contrived to pilfer, even resorting to such heartless expedients as charging £3 per week for clerks to whom he paid 30/-. Another instance may be given. When the entire grant, accord-

ing to estimate, of *Regium Donum* was not, owing to deaths and vacancies, paid in any one year to ministers the balance over was paid to the Widows' Fund. He induced Dr. Cook, the agent for distributing the *Donum*, to retain surpluses for 2½ years, and amounting to nearly £1,000 ; and when, at his request, the money was returned to Dublin he calmly appropriated it. When investigation was made the accounts had been so manipulated that accuracy was impossible, but his defalcations could not have been much less than £30,000. When apparent respectability came he joined the Presbyterian congregation of Usher's Quay, but as was " his nature to " he soon evinced an overweening fondness for meddling with the finances thereof which was resented. He then withdrew and attached himself to a small body of Seceding Presbyterians who had not obtained a " local habitation," though they had a name. On their behalf he applied to Dr. Ledlie and his flock for the use of their Church in Eustace Street on Sundays, when the usual Divine Service of the congregation was concluded, urging in support of the application the example already set by Dr. Ledlie and his people in lending their Meeting House to an Episcopal congregation in Dublin, while their own Church was being repaired, and which was ill-requited in the hour of need. It may be pardoned if it be stated here that Dr. Ledlie and his congregation in Larne lent their Meeting-house to the Episcopal congregation of Larne, but were refused similar accommodation when the Old Meeting-house was being repaired. On asking the use of the First Presbyterian Church of the General Assembly, their request was granted in the most friendly way, a compliment they had the great satisfaction of returning some time after. The request of Chisholm happily was refused as no particular length of time was mentioned, and once in occupation there might have been difficulty in dislodging them.

But Duncan was not dismayed. With the cunning of the fox he united the perseverance of the sleuth-hound and now began to appear at public worship in Eustace Street, sometimes alone, sometimes accompanied by his family, spoke in high terms of Dr. Ledlie's services, mentioned his own dissent from much of the Westminster Confession, and finally offered a contribution and asked for membership. But happily a hint had been given Dr. Ledlie as to what might be the real motive by an orthodox neighbour, Rev. Dr. Horner, and his request was refused and his money declined. Happily, for had he been admitted to membership he would have succeeded in his designs, and the entire church property and endowments would have been handed over to him, and those who might have joined with him. If once legally a member of the congregation he would speedily have forgotten all his expressed sympathy with Unitarianism, and would have claimed to be the legal successor and heir of the Trinitarian Founders. As it was he had to proceed by a less easy method in Chancery (best understood by lawyers), than would otherwise have been necessary.

His astute moves foiled, he flung off the mask, and after much manipulation in the way of establishing bogus congregations in the South where there were no congregations, and having succeeded in his designs on the General Fund, he next as Relator, joined by two utter strangers, but " brither Scots " resident in Cork, and urged on by certain leaders of the Presbyterian Church who need not be named, entered proceedings in Chancery to deprive the congregations of Eustace Street and Strand Street of their Meeting-houses and all endowments. The law, as it then stood, would undoubtedly have given the prey to the spoilers, and the booty in either case would have been rich. In addition to the Church there were in connection with Eustace Street funds for the support of the ministry, an endowment for the support of a Charity School for boys, to apprentice boys educated at the school, and to set them up in business afterwards ; funds to maintain a School for girls, for the support of widows, and even one to provide marriage portions—not for the widows but for the young

girls, these resources consisting both of money and houses and lands in the city, and some in the Co. Wexford. Strand Street was also richly endowed, having one fund in particular for the support of the widows of ministers of the congregation. One-third of the *corpus* of this Fund had been contributed by the sisters of Lord Chancellor Plunket, whose father had been minister of Strand Street. This fund had been recently established, many of the donors were still living, and its existence was unknown to the would-be spoilers until it was mentioned in the defence, and in the petition of Mrs. Armstrong, widow of Dr. Armstrong, and an actual recipient, whereupon the claim of Chisholm and his brethren was amended, and the widows' mite demanded also.

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For the Children.

HOW THE DAYS GOT THEIR NAMES.

By William Keiller.

LONG, long ago, when the world was very young, our ancestors could see nothing so wonderful as the Sun.

They did not realise that there could be anything greater, or more beautiful, or more useful to them, and to all the world's creatures than that great burning orb, upon which they could not look without flinching, and without which they could not live.

There was something in their hearts which we call the *instinct of worship*—which means that they had a feeling that there was something greater, stronger and more powerful than themselves. Something which they ought to fear, and reverence, and worship.

The Sun seemed to these first people the sign or symbol of that something, and so they worshipped it. The Sun was indeed to them God. They set apart a day upon which they worshipped the Sun, and this day was called Sun-day. Afterwards, when the people got wiser, and knew more about God, they still kept the old name in their heads, and so they still call the Christian Sabbath, which means the day of rest, Sunday.

In the olden times people loved Sunday because it brought them rest and pleasure. But after a while people began to make it anything but a Sunday. They took away the Sun, and made it a black day.

Children were not allowed to play; books and games were locked away in cupboards as if they were something very wicked, and all the precious hours were spent in gloom and sadness. It was then that Sunday got such a bad name. People said Sunday was the gloomiest day of the week; they ate too much, and sat about the house yawning and grumbling. They forgot that Jesus said that the Sabbath was made for Man, and not Man for the Sabbath. Some people don't just understand yet what that means. Some of them are noisy and wild and foolish on the Sabbath; they have gone to the other extreme. But it will come right some day when we grow older and wiser.

Monday is called after the Moon. Monday is Moon day, the day sacred to Diana, whom the ancient people called the goddess of the Moon. They used to say that Apollo the God of the Sun drove his fiery chariot of gold across the sky by day, and that Diana dro e her silver chariot across the sky by night. You all know how beautiful the woods appear when the Moon is shining through the trees, and so the ancient people used to say that Diana was walking in her gardens, and to them the woods were sacred.

Tuesday is named after the Norse war-god, whose name was Tiw. Tiw had only one hand, and this is how he lost the other one. There was a terrible wolf-spirit troubling the world, and Tiw undertook to capture him. Tiw asked the spirits of the mountains to make a chain which could not be broken, and this they did. The chain was made of the hardest things in the world to find and this is what they were. The footsteps of a cat, the beards of women, the

roots of stones, the breath of fishes, the nerves of bears, and the spittle of birds. But Fenrir, which was the name of the wolf-spirit, would not allow this soft-looking chain to be put around his neck, unless the gods would promise to take it off again, and would send a god to put his hand into the wolf's mouth. Tiw was the only god brave enough to put his hand into the wolf's mouth, and so Fenrir was bound, but in his rage at being captured, Fenrir bit off the hand of the god.

Wednesday is named after Wodin, the greatest god of the Scandinavians. Wodin lived in a palace built of gold and silver which was called Valhalla. Two ravens stood on his shoulders and when he wanted news of the world he sent these ravens to fly round the earth and tell him everything they saw and heard. Round about him stood maidens with helmets and spears, and shields, and these maidens were called Valkyries. They were sent by Wodin down to the earth to bring the souls of heroes killed in battle to feast with Wodin in Valhalla. While they feasted Wodin listened to their stories and drank mead. He never ate anything himself.

And now we come to the fifth day. Thursday gets its name from another Scandinavian god called Thor. He is the strongest of all the gods of olden times. Thor had a hammer which no man could lift, a pair of iron gloves, and a belt, which, when it was fastened round him, doubled his strength. But once the great hammer was lost, and a giant named Thrym hid it. He said he would only give it up if the goddess Freya would marry him. Thor disguised himself in Freya's dress and went to visit the giant. Imagine the giant's surprise when he saw the lovely goddess eat a whole ox and eight salmon at one meal. Thor's companion said that the long journey had made the goddess hungry. Thor then got back his hammer, and with it he slew Thrym and all the other giants.

Friday is named after the goddess Freya. Wodin was Freya's husband, and Thor their son, and it is only because our ancestors thought that Freya might be jealous that they called Friday after her.

For our last day we have to go to Roman history to get its story. The Roman god Saturn gives Saturday its name.

Saturn was a very wicked god, who ate his own children. When Rome was at its worst they had most horrible feastings and drinkings which were called Saturnalia, and which disgraced Rome in the eyes of all the world. And now, although Saturday is one of the days we all look forward to for our weekly holiday, some of the games, and feastings and drinkings which go on even in our own time, remind us of the origin of this, the last day of the week.

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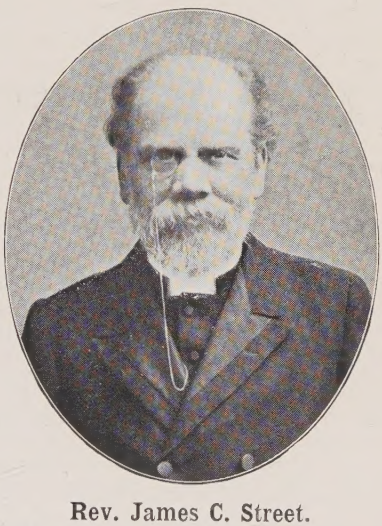
OBITUARY.



Rev. James C. Street.

SINCERE and widespread regret will be occasioned in Belfast by the news of the death of Rev. James C. Street, formerly pastor of the Church of the Second Congregation (Unitarian), Rosemary Street, and for many years a leading figure in the Unitarian community of this city. The late Mr. Street, who had attained his eightieth year, passed away at Shrewsbury on Wednesday, 1st February, after a few weeks' illness.

Rev. James C. Street was a native of Nottingham, and was born on 18th

January, 1832. After some years of a strenuous business career, during which time he evinced a keen interest in local public affairs, he determined to relinquish business and to enter the ministry. This he did in 1857 when he entered the then lately-established college of the Unitarian Home Missionary Board at Manchester. Previously he had studied under the Rev. Benjamin Carpenter, of Nottingham, and Professor J. J. Tayler, of Manchester New College, and during the three years of his academic course under Rev. Dr. Beard he gained many distinctions in theological and literary subjects. Leaving college with a distinguished record in 1860 he undertook the superintendence of Missionary work in the Manchester district, and accomplished an extensive work of reorganisation, reviving several old churches in addition to forming a number of new congregations. As a member of the United Kingdom Alliance Executive and a strong supporter of the movement for negro emancipation, he proved himself a broad-minded and courageous champion of both the temperance and anti-slavery crusades, as he had in earlier days been a warm sympathiser with them. He remained for seven years at Newcastle-on-Tyne, and became identified with the promotion of education.

In January, 1871, he came to Belfast as the successor of the late Rev. John Porter in the Second Congregation, which worshipped then in Rosemary Street, and now at All Souls', Elmwood Avenue. In the erection of schools, lecture halls, and other congregational works he showed remarkable zeal, and during the winter of 1879, when great hardship existed amongst the poor, he was one of the foremost in providing relief. A powerful speaker, possessing a strong personality, he exercised a great influence on behalf of such good causes as that of the Royal Victoria Hospital. In connection with that Institution he accomplished much for the amelioration of suffering, and was a pioneer of the Hospital Saturday movement. which has since proved so successful. He was a leading figure in the Rosemary Street Mutual Improvement Association, of which he was president for eighteen years. During a connection with Belfast extending over nineteen years he exerted himself unsparingly on behalf of philanthropic objects, and here, as in every other place where his ministerial work was laid, he took an active part in public affairs. He visited this city in October, 1908, to participate in the bicentenary celebration of the Rosemary Street Second Congregation, and with a number of the old members of the Mutual Improvement Association he was entertained by Mr. Thomas Edens Osborne, who was formerly the hon. secretary of that body.

In 1889 the late Mr. Street left Belfast for Northampton in response to a call from the King Street congregation of that town, and was succeeded in Rosemary Street by Rev. E. I. Fripp, B.A. After being a year in Northampton he was called to Birmingham, and became pastor of the Church of the Saviour, with which was associated such a distinguished name as that of George Dawson. He laboured here until 1895, and then accepted a call to the High Street Church, Shrewsbury, where he occupied a pulpit from which Coleridge preached. Failing health compelled his relinquishment of active ministerial work in 1908, but up to his last illness he continued to take a keen interest in social work. He leaves seven children, of whom two are in the ministry—the Rev. C. J Street of Sheffield, and the Rev. Sidney Street, of Liverpool.

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REPORTS.

Banbridge.—The annual distribution of prizes and Christmas Tree in connection with the Sunday School of the Non-Subscribing Presbyterian Church took place in the Dunbar Memorial Schoolroom, on Thursday, January 5th. (The report of the proceedings was held over from our last issue owing to pressure of space). There was a crowded attendance of children, parents, and members of the congregation. After the children had been given tea, the chair was taken by the minister, Rev. Edgar Lockett, and 61 awards for regular attendance and good conduct were distributed by that veteran Sunday-school teacher, Mr. J. Smyth, M.A. A large Christmas tree, loaded with toys, &c., was then stripped of its fruit, to the great delight of all,

young and old alike. An amusing sketch, entitled, "The Registry Office," was afterwards presented by some of the elder scholars. At the conclusion of the proceedings, oranges and sweets, the kind gift of Mr. Webster Glass, LL.B., were distributed amongst the children. The gathering was most enjoyable throughout, and thanks are due to the many willing workers who contributed to its success.

Sunday, February 5th, was observed as 'Temperance Sunday' at the First Presbyterian (Non-Subscribing) Congregation. The Special Preacher was the Rev. J. J. Magill, B.A., of Rademon, who delivered thoughtful and appropriate sermons. The collections were in aid of the Temperance work of our Church.

Belfast: York Street.—A bazaar was held by the above Church, at the Central Hall, on January 20th and 21st, with a view to raising £600, to be used for renovation of the church, and for the erection of a new organ. The chairman on the first day was Mr. Richard Patterson, of Holywood, and the opener Sir Otto Jaffe, J.P., Strandtown, who were introduced by Rev. A. O. Ashworth, the senior minister of York Street church. The chairman said he esteemed it a great honour to be associated in any way with the York Street congregation. He understood from Rev. Mr. Davies, the present minister, that £600 were required. It was a fairly large sum, but they would be glad to hear that through the generosity of the Misses Riddel, £100 had already been raised. The Riddel family was one of the oldest and best respected in Belfast, and they were always helping every deserving cause. Sir Otto Jaffe, in the course of his speech, said, it was a good many years since the congregation had made an effort like the present one. They had begun well with the handsome donation from the Misses Riddel. He wished the undertaking every success. He declared the bazaar formally opened. Rev. J. D. Davies, in moving a vote of thanks to the Chairman and Sir Otto Jaffe, said the congregation was deeply indebted to them for coming there that day to show their sympathy and support with the object of the bazaar. Mr. Johnston Bell briefly seconded. Mr. James Davidson was the chairman, and the Rt. Hon. Thomas Andrews, D.L., reopened the bazaar on the second day. They were introduced by Rev. A. O. Ashworth. Mr. James Davidson said he was proud to stand beside Mr. Andrews at the reopening of that bazaar and do all he could, for the undertaking was worthy of every assistance that could be given it. The Right Hon. Thomas Andrews, in the course of his speech, said that he was grateful to the bazaar committee for the honour they had done him in asking him to reopen the bazaar, an honour all the greater for the reason that he was associated with their good friend Mr. Davidson. He thought that the members of York Street congregation deserved every help and encouragement In conclusion, he declared the bazaar reopened and hoped it would realise their brightest expectations. Rev. J. D. Davies said it was a very great pleasure to him to propose a very hearty vote of thanks to the presiding gentlemen, who with great readiness, and through their sympathy with the congregation and its work, had come there to reopen the bazaar. Mr. James Neill, the treasurer of the congregation, seconded the resolution, which was passed with great applause. The York Street congregation is very grateful to all helpers, especially the concert artistes.

Holywood.—The monthly meeting of the Total Abstinence Society was held in the schoolroom of the First Presbyterian (Non-Subscribing) Church, on Tuesday evening, February 15th, when there was a very large attendance, the room being quite full. Mr. Phelps occupied the chair and announced that owing to illness the Rev. S. W. Chambers, B.A., who was to have addressed the meeting, was unable to be present, but at very short notice his place would be taken by the Rev. W. J. Archer, B.A., B.D., the popular minister of High St. Presbyterian Church. Mr. Archer gave a very earnest address on Temperance work, and spoke of the success of the Catch-my-Pal movement. Miss F. Munce gave several capital recitations and Miss Clara Patterson and Mr. Alex Hunter contributed songs which were much appreciated. Mrs. Robert Patterson, Miss Hunter and Mr. W. J. Harvey were the accompanists. The singing of God Save the King concluded a very pleasant meeting.

Moneyrea.—Under the auspices of the Moneyrea United Temperance Guild, founded by the Rev. Richard Lyttle more than a decade ago, a very enjoyable social was held on Friday evening, January 27th, in the Old Schoolroom. Between sixty and seventy members and friends assembled to partake of the tea excellently prepared by the ladies, and then to enter joyfully into the evening's programme. A suitable address by the President of the Guild, some gramophone selections, and a humorous reading provided welcome interest between the dances. Special praise is due to the accompanists and the tactful M.C. of the evening. It is worthy also to note that no less than twenty-two of the friends present were able to mingle with their pleasures the duty of signing the pledge for the year 1911, thus bringing the membership up to date to 48. May others soon follow their wise step.

Newtownards.—The annual meeting of the First or Old Presbyterian Congregation was held in the church on Tuesday, January 26th. After a pleasant tea the chair was taken by the minister, Rev. R. Maxwell King. The annual report was submitted by the secretary, Mr. Harrison, which showed that all the affairs of the congregation were in a healthy condition, that they had paid their way, were in debt to no one and had at the end of the year a small balance in hand. Some new members

had joined during the year, and altogether the outlook of the church was good. The treasurer's report substantiated the statements of the secretary, and both were heartily received and adopted. A hearty vote of thanks was given to the committee for the past year and all the other officers of the church, and the new committee officials for the ensuing year were elected unanimously. During the progress of the evening a quartette and several solos and phonograph selections were enjoyed. The evening concluded by a lantern lecture on "Sweaters and the Sweated," read by the minister and shown by Captain Henry, R.N.R. A hearty vote of thanks to all who had contributed to the evening's enjoyment brought an enthusiastic and pleasant meeting to a close.

Templepatrick.—A most enjoyable and successful concert was held in the schoolroom here on Friday evening, 10th February. Its chief characteristics in addition to good songs well sung were conjuring and ventriloquial exercises which quite captivated and held the audience. We regret that we have not space to set out a more lengthy report of a most excellent performance. The Concert was promoted by our secretary, Mr. John B. Moore, as a preliminary to a sale of work which it is expected will be held here about the end of June next.

Unity Guild.—Doubtless attracted by a fine night and a subject which had a little novelty about it so far as the experience of the audience went, a very good turn-out of members was seen at the lecture given by Rev. E. A. Voysey, M.A., on "Cremation," at the Central Hall, on January 25th. The lecturer, who is evidently a keen enthusiast on the subject, strongly advocated the general adoption (in large centres of population at any rate) of Cremation in preference to the customary form of burial. He claimed it to be in the best interests of the community and produced various arguments in its favour, besides quoting from the published utterances of well-known scientists. The lecture was illustrated by a number of lantern slides, showing amongst other things, interior and exterior views of many Crematoria. On March 15th, the Guild will meet at York Street Hall, when Rev. J. Worthington will present for consideration "Some Reflections on Macbeth."

ECHOES.

Very many will rejoice at the announcement that the £20,000 asked for six years ago, to enable the authorities of the Unitarian Home Missionary College, Manchester, to purchase very eligible premises then for sale, as a permanent home for the institution, has been secured. Much personal pleading has been engaged in, and much writing done on behalf of the effort, with, however, gratifying results. The response has been remarkable, some persons having given once, some twice, and some thrice, many of the old students being among the latter. It is a great satisfaction to know that Ireland has done its part, being nobly led by two Belfast ladies whose names are household words among us. In doing its part this country has shown its appreciation of the services which the College has rendered, for at the present moment there are 21 of our ministers who have passed through it, many of them since Principal Gordon was installed as the head of it 21 years since, after a ministry of 13 years in First Rosemary Street, Belfast. May its future be bright and prosperous !

* * *

The conflict at Doncaster between theological freedom and theological slavery, as already mentioned in these echoes, has been settled by the outcasts uniting with the "free born," and the formation of a Liberal Christian congregation. The "free born" are of course, the Unitarians. A similar conflict is now raging in Cardiff, the "New Theology" being the cause of it. The "rulers" have risen against the minister and his adherents of a Baptist church there. Though he has been eminently successful as a minister, this fact does not count, "he's nae Orthodox." "Strong meat" is not wanted by the trustees, only "milk for babes." Notwithstanding the fact that there is a strong and practically united congregation, the musty Calvinistic trust deed is to be appealed to, the result of which is known beforehand, and so the members expect to be ousted from their religious home, and thereby compelled to erect another on the open trust principle, as are ours in the North of Ireland. The "dead hand" can weigh heavily. Our sympathies are with those who would be Christian freemen.

* * *

The Unitarians of England have long been asking if it is possible to organise themselves as a Church. At present they are simply "a rope of sand,"—a series of isolated units. The late Dr. Martineau saw, and lamented this source of weakness, and unfolded at the Triennial Conference meeting held in Leeds in 1888, the system of Presbyterian church government as known to us here. He commended it very strongly for adoption, for he was presbyterially ordained in Dublin on entering the ministry, and had since retained an affection for the system. He saw its advantages over the purely congregational system prevailing in Great Britain, but the representatives then assembled, would have none of it. Now we have another old and well-known English minister, for many years editor of *The Inquirer*, expressing warmly his affection for Presbyterianism. In his *Notes of an Octogenarian Minister*, in *The Christian Life* of January 21st, 1911, he declares himself

strongly against the congregational method of church government, and emphatically in favour of the method prevailing here. He expresses himself in the following words :— "If I should ever resume the exercise of the ministry in a re-incarnated state, I should certainly seek a settlement in Ireland, in common with many English ministers." Well done Octogenarius ! If I ever meet you in that state, and you are about to be ordained, I shall be delighted to be asked to assist, if only by the laying on of a hand, or the pronouncing of the benediction.

* * *

During the past ten years crime in the United Kingdom has been on the increase. This is a sad fact ; one to make us pause and consider. The question naturally arises— "How is it to be accounted for?" It is almost impossible to suggest improved education, yet much crime could not be committed except by educated persons, as for instance, forgery, embezzlement, and bank frauds. Unless the intellect is sanctified by the Holy Spirit, I cannot say I have much faith in the elevating power of education. Some of the greatest criminals have been men of education. Possibly much of the increase is the result of compassion, lavishly of late, bestowed upon criminals. This has been embodied in Acts of Parliament. Sir Robert Anderson, the expert in criminality, more than doubts the efficacy of the new-born compassion referred to. Then, sentences have been shortened, and tenderness shown towards first offenders. Sentiment is utterly wasted on many. We know what it was that thirty years ago put a stop to the awful crime of garrotting. When the perpetrator came to be punished as severely as he had punished his victim by means of the cat o' nine tails, he resolved to discontinue this form of crime. Hardened rogues sobbed at the sight of the whip. They could throttle and almost murder their victims without compunction, but when the lash was to be applied to their bare backs they sobbed like babies. The crime of burglary is greatly on the increase. The man who breaks into a house is usually no kid-glove miscreant. If he goes armed, hanging, or imprisonment for life should be the award. He means to take life rather than be taken himself. The character of crime is in the intention. Desperate men require desperate methods of being dealt with. They place themselves beyond the reach of sympathy. It is a sad, sad fact to be told that during some years of the past decade crime increased by eleven per cent. We have heard much of late about the results of leniency in the case of a Dartmoor shepherd. Government officials—ministers—are now being twitted in consequence of erroneously bestowed sympathy. We learn wisdom by experience, and it seems to me a lesson may be learned from the verses of a Dartmoor poetical convict, who, prior to his liberation from the great prison there some years since manifested his gratitude to a deluded country, in a song of six verses, two of which are the following :—

Thousands there are who scarce can tell
Where they may lay their head,
But I've a warm and well-aired cell,
A bath, good books, good bed.

While they are fed on workhouse fare
And grudged the scanty food,
Three times a day my meals I get,—
Sufficient, wholesome, good.

W.S.S

Marriage.

HENDERSON—CLUZEAU.—January 21st, at All Souls' Church, Elmwood Avenue, Belfast, by the Rev. Ellison A. Voysey, M.A., James Henderson, of Craigtara, Holywood, to Eugenie A. L. Cluzeau, of Belfast.

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